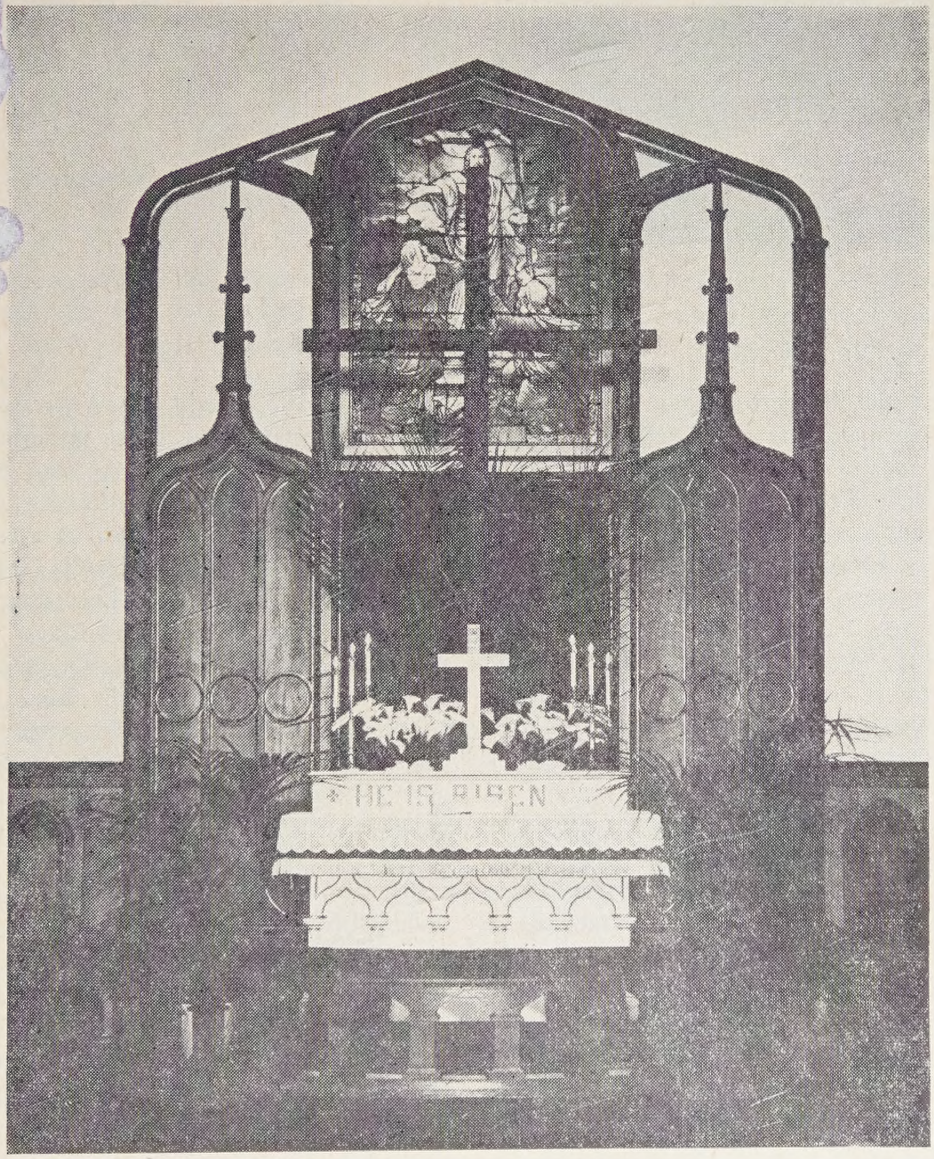
Lutheran Herald



THE ALTAR AT TRINITY LUTHERAN CHURCH, SAN FRANCISCO, ON PALM SUNDAY

During the Lenten season the large redwood cross of the native trees of California reminded its worshippers of the Crucified Christ. The palms used on Palm Sunday were from palms on the church property. The Rev. Warren L. Heggem, pastor of the church, commented that "We cannot understand the meaning of Easter unless we view it through the cross.

OLUME XXXVII MINNEAPOLIS, MINN., APRIL 7, 1953 NUMBER 14

PACIFIC LUTHERAN
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"Daddy, Why Don't You Ever Pray?"

Andrew C. And

Daddy, why don't you ever pray out loud in our home? We do in Bible school, and the teacher tells us we ought to pray at home too."

The question went like a dart into the young father's heart. Yes, why didn't he pray? He thought it over. He didn't pray because he was out of tune with God. The little daughter's question kept gnawing at his heart. It drove him to church. He joined the pastor's adult instruction class. He drank in the Word. His life was changed, and with it his house became a home. The family altar was erected, and soon the fragrance of the fruit of the Spirit was sensed in that little garden of God.

Our Lord intended the home to be just that. "You shall be like a watered garden," writes the prophet Isaiah. But without prayer your life and consequently your home, will be like a briar patch where scratches are numerous and infections are prevalent.

Some one wittily remarked, "Seven days without prayer makes one weak." How true it is. Satan is getting the father so entangled in the things of this world he has no time, or very little desire to pray and read God's Word. He gets mother to work or causes the home to be thrown out of gear with subtile devices prettily patterned but always taking up the time for the primary thing, communion with God.

Jesus always took time to pray. Sometimes it was up in the mountains, at other times it was in a lonely nook off from the beaten path, or in a secluded spot far out in the wilderness. There were times when He prayed all night under a star-lit sky. When decisions had made or miracles were to be performed or trials temptations had to be faced, Jesus prayed. Set sights on Jesus and learn from Him.

On one occasion as Jesus was in a certain place ing, His disciples came to Him and asked to be ta how to pray. That day the Lord taught them wh commonly called "The Lord's Prayer." Then He two illustrations on prayer. It is significant that bo these have their setting in the home. The first re to the family that received unexpected company at night when all the children were tucked away in and when it happened, as it sometimes does in the of homes, the bread box was empty. This man sisting that his neighbor get up and lend him bread, is the word picture that Christ placed before disciples to teach them to go to God in the spirit of portunity.

The second illustration is about a father who is proached by his little son who confidently asks his d for something to eat. The devoted father in no wise ceives the little fellow by handing him something is not fit for food. Certainly God, who is far wiser man, will give good gifts and the Holy Spirit, to children when we ask.

Dear parents, during the period between East Pentecost when the Division of Evangelism is ing a program of prayer, may all of us gather Jesus and out of our hearts ask Him to teach us in the home.

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inneapolis, Minn., April 7, 1953

Lutheran Herald

'If I Could Wake the Conscience of the World . . ."

Christian Christiansen
Representative in Syria of the Lutheran World Federation Service to Refugees

n a sandy, rocky mountain slope, about one mile outde Bethlehem and on the way to Hebron, there is small village; not a village of houses, but of hunreds of grey tents. That is the refugee camp where 500 Arabs have found a temporary stay.

The refugees are all homeless, they all came from alestine which is now called Israel. For more than four ears these people have been living on international harity.

Their troubles and sufferings started when the Jews egan to fight with the Arabs over the Holy Land. Vhen the Jews declared the State of Israel, thousands f the Palestinian Arabs had to flee.

They now live—"exist" would be a better word—on ations which UNRWA (United Nations Relief and Works Agency) gives them regularly once a month. Many of their tents, which are also supplied by UNRWA, are torn as a result of the severity of last vinter. Only a very few refugees have been able to nake themselves small, primitive huts, mostly of mudricks or tin from old barrels or jerry cans.

There isn't a tree in the whole camp, not a grass or a lower to break the grey monotony. To the west one an see the houses in Bethlehem, morning and evening he refugees can hear the bells from the Church of the Nativity, the holy place where our Lord was born. From the top of the hill on which the camp is situated, ne can see the Mount of Olives, alvary, and the towers of many urches in Jerusalem.

Not only the sandy, dusty landape is grey and wretched, but also he minds and souls of the refugees re dark and bitter. As I visited the camp some weeks ago together with an Arab interpreter, a bit of sensation was created as not every day brings a visitor.

We were greeted by Hason Mustafa, the camp leader, a tall, slim Arab with a red fez on his head, dressed in a long gown. A pair of dusty sandals protected his feet against the warm sand. "Ahlan wa sahelan" (that is, "welcome"), he said with genuine Arab politeness and hospitality. He took me into his tent where I enjoyed a cup of the strong, sweet Arab coffee. After I had explained the purpose of my visit, I went out into the camp.

I looked around. Small groups of men stood or sat on the earth talking; men of all kinds and all ages: farmers, teachers, lawyers, sheiks, craftsmen. Some used a red fez, some a turban, and some had just put a big piece of white cloth on their head to protect them against the sun.

Children, brown like chocolate but poorly dressed, ran around between the tents, playing and shouting like all children do. But clouds of dust arose around these.

The women seemed to be the only ones who had something to do. Some were busy with open fires outside their tents (there is neither electricity nor any other modern form of stoves in the refugee camps). Others walked barefooted to a close-by brooklet for water.

As it is a custom in this part of the world that women carry most of the things on their heads, I had the opportunity to admire those women for their upright posture and their incomprehensible ability to walk at a normal speed with a tin bucket—or petrol can—full of water on the head without losing a single drop.

Some fifty Arabs stood in a long queue in the sunshine outside a bigger tent and waited patiently for the distribution of their rations, holding empty tins and bowls in their hands. A similar number queued outside the tent of the camp clinic, most of them women and children sitting or lying on the sand.

LUTHERAN HERALD — O. G. Malmin, *Editor*
GLADYS WOGEN, *Assistant to the Editor* • HERMAN E. JORGENSEN, *News Editor*

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The United Nations run this clinic; in other places it may be the Lutheran World Federation, the Quakers, or other church welfare agencies that serve the refugees by employing doctors and nurses and giving free treatment and medicine.

The clinic is open daily, except Sundays. Usually the mothers start to come with their children at four or five o'clock in the morning. All want to be the first, nobody likes to wait for hours in the hot sunshine.

As the people arrive, numbers are distributed, and everyone gets in to see the doctor in accordance with his number. I got permission to stay with the doctor for about an hour and had the opportunity to be present when he examined several of the children.

How poorly dressed they all were! I thought of all the faithful congregations behind Lutheran World Action and their splendid support of our welfare program. Here was a place where help in form of clothing was badly needed. Many mothers brought their babies wrapped in coarse sacks, and neither the boys nor the girls seemed to have underwear of any kind.

How thin were their arms and legs! Most of the children were also not clean, since water is scarce in this place and must be used with greatest economy. The bit of soap which UN gives to every refugee once a month is also far from sufficient and not of a good quality. The refugees receive no money, and most of them are therefore unable to buy themselves soap or a comb.

Oh, if I were able to get some tons of dried milk and some vitamins for these children! Yet, milk powder and vitamins are not enough. Would that I were able to wake up the conscience of the Christian world, to shout so loud that our western nations would begin to understand and realize what an injustice has been, and is still being, inflicted upon an innocent people. Almost one million Arabs of Palestine are left to homelessness, suffering, and a terrible poorness; their homes and property were given to a million foreign Jews from all ners of the world.

NLC News Photo Service

About one mile outside Bethlehem there is a city of hundreds of grey tents.

There were 868,415 Palestinian refugees at the census. Very few of them were able to bring any p erty along when they fled; most of them brought the clothing they had on. "What property did you out with you?" I asked the camp doctor. "Nothing my wife and two children," was his answer. "I d even get my stethoscope with me!"

What is there to do with these refugees? Where they go, if one can persuade them to go anywhe all? So far all experiments of persuasion have failed. refugees will only move out of their camps if they move home. They feel they are victims of internati policy, the pawns in a game. They hate this and nothing but to live in peace and independence in homes.

I asked some of the men if they had heard a the plans of the United Nations to resettle them in p outside Israel in other parts of the Middle East. some had heard or read about such resettlement sche "But we will not accept it, we want to go home want justice!" was the unanimous cry. "We know we shall lose every chance to return to our home if the UN should succeed in persuading us to r far away to the Euphrates or the Tigris!"

One evening I was present at a meeting in the theran World Federation's office in the old city Jerusalem. About a dozen political Arab leaders been invited, and the problem under discussion was the Lutheran World Federation can help the refu in the most efficient ways.

We talked about the miserable conditions in the ca where people starve, suffer, and sink, morally as as physically. The question was raised whether it not better to face the facts and to bring the refu away from the camps to other areas where houses work could be provided for them and enable the become self-supporting and to regain their self-respe

The resistance to such a thought was unanimous; after another the Arab leaders spoke against it. An them was the mayor of Jerusalem. He didn't use m words; but what he said was spoken with firmness conviction:

"We do not want our homeless countrymen m to far away places. We want justice, we want to get homes and our country back. We shall sooner let of our people die in their tents in the waiting time we shall agree to let UN deport them to other coun Our homes have been taken away from us, we for justice, and a just fight will always demand and sacrifices."

The whole question of the future of the refugees future of Palestine, the final borders of Israel, the

(Continued on pag

The Man and the Oak

Mary Nygaard Peterson

was a region in which the land had been exploited
d laid waste. The forests had been slaughtered and
e wood lots destroyed. Farm houses, long neglected,
d assumed a vacant and bedraggled air. Most of the
rms had suffered quick changes in occupancy, as fam-
es were uprooted by war or the upheavals that fol-
wed war, but for some reason or other, the Mueller
rm had always remained in Mueller hands. Various
rsons had their own opinions of this, but it was well
t to voice them too loudly.

There was no doubt that Hans Mueller was a good
rmer. He farmed his land, and he farmed his forest.
oth showed the results of good stewardship. In all
at region, his was the only prosperous farm; his, the
ly extensive stand of trees.

Andrew Beckman, moving onto the farm adjoining
fueller's, and finding it run down and cut over, paid
visit to Hans one day.

"Brother Mueller," he said, "I have been admiring
our fine stand of trees."

"Thank you. I have cared for them well, as did my
ther before me, and his father before him."

"I was wondering, Brother Mueller, if you could spare
little wood for fence posts? You know the former own-
rs of my land have left nothing for me to work with,
nd I so sadly need fences. My cattle are constantly get-
ng out of bounds."

On learning how the conversation was going, Muel-
r had begun to shake his head. His mouth drew tight
ke the strings on the purse he carried.

"I would be glad to work it out for you," Beckman
ontinued. "You know that times are hard, or I would
uy a steel fence. There is not a dollar in the country.
could help you care for your cattle, perhaps? I am a
ood dairyman."

"No, I'm afraid not. I have made it a policy not to
art lightly with my trees. As for the cattle, if you want
vork, perhaps I can use you, but even so, I seldom need
elp. I have two strong sons, and my wife, Katje, works
s well as a man."

So Beckman went his way, and if his cows got out-of-
ounds after that Mueller did not hear of it.

Another displaced farmer, William Fricke by name,
noved into the neighborhood soon afterward and re-
orted making a similar visit to his neighbor, Mueller.

"It is a hard winter, Brother Mueller," he had
leaded. "It goes against me to have to beg from neigh-
ors, but my wife is frail and my children sickly, and
e are much in need of fuel."

"Oh, then the coal yards have stopped selling coal?"
Mueller asked.

"No, that they have not, although I hear the supply is limited. But the main thing is, we have no money. Much as I hate to be beholden to a neighbor, I thought that if you could spare a little wood for fuel—perhaps the dead branches that fall from the trees—I would be glad to work out the amount I owe you. Surely on a big place like this I could make myself useful—plowing, perhaps, or in the woods?"

But again Hans shook his head and drew his mouth together.

"You are asking the impossible," he said. "It is not that I wouldn't be glad to help a neighbor if I could. But it is out of the question. The dead branches you speak of have already been taken care of. I had my sons saw up two cords last fall and haul it down to the church. Now the woodlot is as clean as my yard."

"You did well, Brother Mueller. I had no idea you were a member of the church."

"Well, I never have been, but my wife, Katje, is very faithful. It was a shame that the church was hit in one of those bombing raids. The members have been trying to get it fixed up—such an expense. Katje had to have some money for it, so I gave the wood instead. I placed the value of it at twenty-five dollars and had that credited to her in the books. You will have to admit that that was a generous gift for these times."

After the visits of Beckman and Fricke, the visitors at the Mueller place were few. The neighbors got along somehow, and, if they didn't, they did not burden him with their affairs. It is true, the elders of the village came to him once asking if they might have some of his elm seedlings to transplant along the boulevard and in the park to make a shady playground for the children in summer, but they met with no success. Mr. Mueller was fond of his trees and didn't want any cutting or digging about the roots that might endanger their growth or weaken them in any way. It was safer just to cut off the unwanted seedlings and throw them away.

Although Mr. Mueller had a fondness for all of his trees, he was especially proud of the single majestic oak that stood by itself and dominated the pastures and the cut-over hills for miles around. That tree was a landmark. It was not unusual to see Mueller halt his team near the tree and sit in meditation, gazing upon it.

"We are alike, the tree and I," he had been heard to say. "Big—strong," then remembering vaguely the half-forgotten Old Testament words, "Mighty men of valor," he repeated them thoughtfully. Yes, why not? "Mighty men of valor."

He liked the feel of the words on his tongue, the sound of them in his ears. Who was more mighty in that region than he? Independent, yet fair to everyone. No one could accuse him of unfair dealings. The tree, too, it was mightiest in the region. Staunch and strong.

But what would become of his tree when he was gone? He was aging. He couldn't last forever. Would it be cut down by neighbors needing wood or fences? He had half suspected them of wanting to destroy it to spite him. Or would it be struck by the lightning that played so frighteningly close about its tall crown, and thus be rendered useless in the end?

Heaven forbid! Heaven? There was an idea. He had better be thinking about Heaven perhaps. It would not be wise to overlook that. There was time now to think of such things.

"Katje, how is the altar in the church?" he asked that night.

"The altar, Husband?"

His startled wife wiped her gnarled hands in her drab apron and stared at him in amazement.

"Yes, the altar. The altar. There is an altar, I suppose."

"Oh, yes, oh, yes, most certainly there is an altar. It has not been repaired. Carl Himmel, the wood-carver and cabinet maker despairs over the altar. He says it will be an impossible task to repair it. And yet we can not afford another. It is a problem, Husband, a very great problem."

Saying nothing more to her, Mueller paid a visit to Himmel the next day.

"Could you make an altar finer than any in the churches roundabout?"

"Oh, sir, it has been my dream and my ambition, to make an altar for my Lord. But I lack the wood. I will never have the wood, poor man that I am."

"Humm. I have the wood. The finest oak in the country. I will give it to the church. It will be a monument to the honor of my family."

"But, Sire, the altar is to honor the Lord, not man. Under that condition I would be glad to make it. I would put into it all the skill these old hands possess. To make an altar to the Lord God! I am a blessed man."

"Here, here. Let us have no misunderstanding about this. It is to be my gift. You will but make it. You will be paid for your labor."

"No. No, Sire. I could accept no pay. My labor will be my gift to my God. It need not be publicized. The gift will be from you, and so it will be reported to the congregation."

"Very well, then, so it is understood. I will see that the wood is delivered to you at once. Then you can season it and do with it whatever is necessary."

So it was that the people of the neighborhood gathered together about the magnificent oak, and the sons Hans Mueller brought with them their axes, saws, tackle for cutting down the tree.

Pastor Lundgren explained the purpose of the gat ing and spoke kind words about the donor and the Tears could be seen in Mueller's eyes as the first r ing blows were struck into the giant. Then he tur away, not caring to watch the deed. Oh, they were a those two. He felt each blow on his own mighty fra The landscape would be empty without the tree. life would be empty without it.

The tree was fallen. He thought, "How have mighty fallen."

But the crowd was strangely quiet. Several had loo at the tree, and then turned away, saying nothing. N they were stealing back toward the village, by twos threes. A man laughed coarsely, and there were a titters here and there from those who remained. W manner of ceremony was this? Where was their gr tude?

Mueller moved closer and looked at the tree. Th his shoulders bent, and his heart shriveled within h Shriveled like that of the oak, for it was rotten thro out. Worthless. Worthless to God and man.

Pastor Lundgren looked up to see him stumb away. Was this the mighty Mueller, too arrogant to l the way of the cross—this pitiful figure with shamb steps and bent grey head? The pastor started sw after. The heart of the oak was worthless, but tha the man might yet be saved.

"If I Could Wake the Conscience"

(Continued from page 324)

ment of indemnity to the refugees for all the land property which the Jews took from them, the releas the Arab bank accounts which Israel still keeps fro and the question of how to get the present armistice to a peace treaty seems to have ended in a blind a

Jewish and Arab negotiators can't stand each o and will not sit together at the same conference ta The United Nations' special political commission Palestine has not been in the Holy Land the last y but has its meetings in Paris and New York. One not hear from them anymore, and one day we s probably hear that the committee passed away!

The feeling of having been unjustly treated, poorn hopelessness, and despair create hate and hard m and keep a dangerous fire burning. There are eno cold-blooded people only too interested in keeping flame glowing, fanatic agitators who put the interes foreigners above those of their own country. Car ness is needed if the fire shall be kept down. The q tion of the Palestinian refugees must be solved justice must be given to these unhappy people be peace and stability can be obtained in the Middle E

A Church in "Paradise Valley"

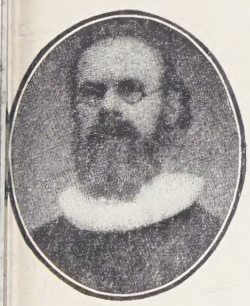
THE THIRD IN A SERIES OF ARTICLES

Kenneth Bjork

arly Scandinavian settlers in Genesee Valley, Idaho, aveled by rail to San Francisco, took a steamer to Portnd, continued up the Columbia River by boat, and timately arrived at their destination on foot. One such oneer was John E. Toskey; in a letter to the Chicago ewspaper *Skandinaven,* he tells of his arrival in Idaho the summer of 1880:

"On the morning of the 27th [of July] we set out a northerly direction [from Lewiston] toward the rge Norwegian settlement, where we have both relaves and friends. We had now come to 'Norway'; the gion cannot be compared with any of the plains in e East. Here we saw large and small mountains rising the distance, immense tracts of timber, hills, and alleys, and prairie land; and far to the east we could ake out the snow-clad peaks of the Bitter Root Mounins proudly raising their heads to the sky. Nature is rand in the fullest sense of the word; nothing is lackg to make the picture impressive. The poet and artist ill find here in their proper proportions subjects to ecord for others." Little wonder that many were later speak of the region as "Paradise Valley."

In this section of what was then Nez Perces County, oskey found a considerable settlement of Norwegian armers, who "could never be described as opulent, but vith effort and industry," he prophesied, "they will ttain to a comfortable status within a few years." oskey remarked in 1881 that the pioneers had organzed a congregation that was served by the Reverend mil G. Christensen of the Norwegian Synod. In a etter to *Skandinaven* during the year 1883 he regretully reported that Christensen, having accepted a call rom Iowa, would now be leaving Genesee Valley. The pastor, Toskey said, would be missed not only as a kindly and upright spiritual guide but also because of his great medical skill. The writer had known many doctors but could recall only one who was Christensen's equal; the pastor had saved the lives of many, including Toskey and his two brothers.



Pastor Christensen

Emil Gustav Andreas Christensen was born at Chrisiania, Norway, in 1838. He came to the Unted States with his parents at the age of ten and attended schools n Manitowoc and Green Bay, Wisconsin. At the sugestion of two pioneer pastors, J. A. Ottesen and L. M. Biorn, he studied theology at Concordia Seminary in St. Louis. Following his ordination in 1867, Christensen pioneered as a missionary in the southern part of Dakota Territory, where he and his family lived in a sod hut and knew frontier hardship at first hand. After serving an enormous Dakota-Nebraska parish for nine years—eight of them marked by crop failures!—he accepted a call from some of his former church members in 1876 to follow them to the region of Stanwood, in Washington Territory. He found it necessary to sell his farm in Dakota in order to buy railroad and steamship tickets to the Coast.

Doctor Malmin

Taking up residence in Portland, Pastor Christensen adopted a simple routine for his work in northern Oregon and Washington. In the words of the late Reverend Rasmus Malmin: "Wherever he heard of a few Norwegian families, he started out to find them. The methods of transportation were mostly rowing and walking. During his second year in the West, he moved to Astoria for the fishing season. Men from all parts of the Middle West came to the Coast to investigate personally this much talked of country— and also to earn some money." In Upper Astoria, we are told, the Christensens organized a "Trust and Savings Bank," which Mrs. Christensen has described very aptly: "It was right at our home and was 'trust' and 'savings' in the true sense of the words. Trust was the feeling the depositors had toward us, a confidence we much appreciated and the savings were the small earnings of the fishermen which they placed for safe keeping. I took care of the 'vault,' which was a small walnut box that was kept in my 'Dakota' dresser."

According to the Reverend Mr. Malmin, the rigors of missionary life soon began to reflect on Christensen's health. Accordingly, in 1878 he accepted a call from the Norwegian group in Idaho. There he acquired an eighty-acre homestead and on it built a simple house. He also worked on the log church which was erected by the congregation near Genesee. He traveled widely, "mostly on horseback," and because the work was less strenuous in Idaho than in Oregon and Washington, the journeys "seemed to do him more good than harm." In 1883 he accepted a call from congregations in Winnebago County, Iowa. Again his health began to fail, and because of injuries resulting from an accidental fall some years later, he was relieved of his ministerial duties. He died at Milwaukee in 1889.

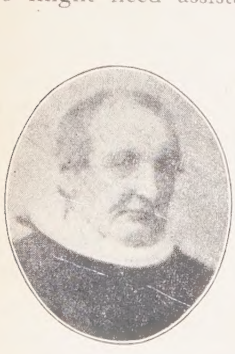
What it meant to serve as a missionary among the isolated Norwegians in "Paradise Valley" we may judge from a letter written by Pastor Christensen to the editor of *Evangelisk Luthersk Kirketidende.* This letter, though not intended for publication, was nevertheless printed—with some deletions—in the July 30, 1880, issue of *Kirketidende.* It expresses disappointment over the inability to attend a convention of the Norwegian Synod and strikes the note of loneliness and despair, but it cannot entirely erase the pastor's inherently genial nature. The letter, when translated into English, reads:

" . . . My experience has been precisely this, that always having to consult oneself, always being alone in every undertaking, constitutes the most depressing feature of mission life. For surely external hard times, when they prevail year after year, have an unnerving effect; anyway, we cannot deny that it is so in our case. Certainly one is sorely tempted by many disheartening thoughts when one looks over his work—realizes how insignificant it is, how little fruit appears; yes, often there are times during which I consider myself the most superfluous person in the whole world, and my heart weakens, my knees shake, and my arms fall powerless to my side. But worst of all is the fact that one has no ministerial brother whom one can consult and from whom one can receive assistance in moments of weakness. Therefore I should have been happy to attend the Synod meeting. . . .

"But it cannot be amiss to touch a little on what I would have done at the gathering had I been there. First of all, I wanted—or, better, I could hardly have done other than to enjoy the pleasure of seeing so many beloved ministerial brothers again and to discuss with each of them his particular experiences as well as his inner and external struggles. But after that I should have reminded them of something about which they have been so often reminded, namely, 'our Inner Mission.' I wanted to call attention in the bluntest words to the spiritual darkness that shrouds the heart out here, and how absolutely necessary it is that workers be sent, for example, to Portland. Next, that the Inner Mission treasury be more liberally supported, so that those who might need assistance could receive it and not, while working in the field, be laid low by the conditions. It would certainly be desirable, too, if congregations as well could receive either a little or some help. Then I wanted to ask that they such brethren and their actions before God in pr But, of course, I know that such a reminder as was unnecessary. . . .

"But still we are not altogether without joy in work. A bright spot in our story of poverty her Idaho was the first Norwegian Confirmation ser which took place the second Sunday after Easter spring. It was in truth a day of edification. . . . In o to give the surroundings an appearance of festivity had decorated the walls and the floor of our m room with green sprigs and arranged the benche such a way that, so far as possible, they resembled in a church. A table with a box on it had to ser an altar, but when a clean linen cloth to which a of greens had been fastened was spread over the si altar, it looked pretty good. I felt almost in a fe mood when I saw that our room resembled a deco church. As God granted beautiful weather that many people came; I had hardly believed there we many of our countrymen hereabouts. Because the r was much too small, a large part of the crowd ha stand outside. That which pleased me most was impression made by the Word on the hearts of t present; certainly the Spirit spoke to many a soul day. When the services were over several persons, bly moved, came and thanked me and declared they could not recall a more edifying hour since own confirmation.

"Nothing came of my trip to Portland, about wh spoke in an earlier letter to you. I entertained no d that now, as before, I would be able to travel for fare, but this was not to be. The trip would thus cost $50, which was a larger sum than I could rais that purpose. . . ."



J. A. Ottesen

L. M. Biorn

Readers of *Kirketidende* were left in little doubt a the effectiveness of Christensen's work. In the issu November 12, 1880, for example, they could rea letter written by Jacob Tonning, which told in sir language what the construction of a crude log chu a fruit of Christensen's efforts, meant to the pioneer Idaho:

". . . Most of you already know that one of the gregations organized by Pastor E. Christensen is ated here in Idaho; but anyone who is at all fam with conditions out here, especially with the atti prevailing among our countrymen toward chur matters, will readily understand that the condit under which our beloved minister has labored h been both heavy and difficult, partly because of

at distances and the hardships of travel, and especially cause of the pronounced indifference to God's Word ong the people and the absence of a sense of the need have the holy ministry established in our midst. But spite these hardships, even in this place God has per-tted the effects of His Word to be made visible.

"Last winter trees were cut to be used in the spring build a church, and this plan was carried out. As n as the roads to the forest were passable, the timber s hauled out. Everything moved with the greatest ed. From this one can see that our church was built logs, and it is very nicely fashioned. In size it is 19 25 feet and 12 feet high. It isn't large but is very nfortably arranged. It can seat a hundred people, has altar, a communion rail, a pulpit, and a baptismal t. The pulpit is very pretty—at the top covered with brown cloth edged with black silk fringes. The altar covered with a white linen cloth trimmed with lace. e can thank the women of the congregation for this, d as we live near the woods, there is no dearth of ractive cedar wreaths with which to beautify our urch. Work began on July 28, and on August 14 the ilding was ready.

"On August 15 [1880], that is, on the twelfth Sunday er Trinity, Our Saviour's congregation dedicated its urch in Idaho. It was truly a festive day for this ngregation. Even nature seemed to rejoice in calm d tranquil composure. The evening before, the sky as overcast with dark and threatening clouds, which used the congregation to think back to the time, three-ur years ago, when the few who lived here did not re to anticipate the glorious day that was so nearly rthcoming. The handful living here who still were t a part of the crowd that is indifferent to God's ord, then stood in hesitation wondering whether or t to settle down for good, for the prospect of ever tting a congregation started was very small. Much s did they dare to entertain the thought of having a urch in their midst in so short a time as has indeed en the case. It would therefore seem that one has ason so much more heartily to thank God for His at favors to this congregation.

"The dedication was performed after the regular rship. Our beloved Pastor E. Christensen, who had perform the whole service alone, delivered a very ving and stimulating sermon and reminded the pio-er settlers how God often puts our weak faith to me precisely in this, that He reveals His strength our weakness. Yes, we are truly indebted to our r God for much, for we now have His Word in r midst more abundantly than many of the congre-tions in the East; we now have services in our church ry Sunday. Each Sunday we also have instruction in techism; this begins a half hour after divine service and lasts for one hour. We have hopes of starting a reading society this fall. Thanks be to the good Lord for His boundless grace and mercy, in Jesus' name!"

With Our Evangelists

APRIL

Evangelist T. W. Maakestad:

April 12-16—Madison, S. Dak. (rural), R. V. Christopherson, pastor
April 19-23—Brandon, S. Dak., M. S. Johnson, pastor.
April 26-30—Hanley Falls, Minn., A. M. Hegre, pastor

Evangelist H. O. Egertson:

April 12-17—Milwaukie Lutheran, Milwaukie, Oregon, F. W. Eide, pastor
April 19-24—Our Savior's Lutheran, Arlington, Wash., E. E. Sandvig, pastor
April 26-30—Trinity Lutheran, Lynnwood, Wash., A. O. Tastad, pastor

Evangelist T. W. Tysdal:

March 29-April 2—Madelia, Minn., Adrien Olson, pastor.
April 26-30—New Richmond, Wis., E. N. Okland, pastor

The Rev. Conrad M. Thompson:

April 1—Our Saviour's Lutheran Church, Minneapolis
April 3—Viroqua, Wis.
April 7—Commission on Evangelism meeting, Minneapolis
April 15—Westbrook, Minn., E. E. Olson, pastor
April 16—Pastoral Conference, Brookings, Madison, Watertown circuits
April 17—St. Olaf College, Northfield, Minn.
April 20—Pastoral Conference, Pelican Rapids, Minn.
April 20—Brotherhood, Grace Lutheran, Watertown, S. Dak.
April 23—PTL Banquet, New Richmond, Wis.
April 26—Horace, N. Dak., O. E. Dolven, pastor
April 27—Concordia College Chapel, Moorhead

CRUSADE OF LIGHT

E. T. HOMME

The Master's command brought souls in need
The Life-giving Light of faith and creed:
Couriers of God by its glory stirred
So bands of chosen the globe would gird
And one great mission all bands unite
Had sped the Kingdom's Crusade of Light.

Crusaders of Light, still raising high
The Cross where nations are passing by,
To pagan tribes on uttermost shores
Revealing a Christ that heals, restores,
To ends of the earth where fields are white
March in the Kingdom's Crusade of Light.

Reports on Japan

Rolf A. Sy

(CONTINUED FROM LAST WEEK)

Handa

Oliver Bergh

I saw Handa for the first time in August, 1950, when it appeared to be a city filled with pagan temples and fake industries. My first impression was that it was a place I did not care to go. But later I felt drawn to the area and was very happy when assigned to it. Handa is the only city of our field which is not on the famous "Tokaido Highway." After a number of fruitless trips in search of land for a chapel, the city located an excellent lot which we purchased. Today we have still not begun to build either house or chapel. However, we have been able to rent a house which is temporarily satisfactory for both dwelling and meeting place.

Our first Sunday service was held on October 6, with 17 people present. Attendance has gradually grown until now we have considered it necessary to have two services. Last Sunday about 60 attended.

Shizuoka

Philip Hyland

It is just a little over a year since we signed the contract for the building of the church here in Otowa-cho. The actual construction of the church was begun in December of 1951 and was completed four months later. It was indeed a real joy to be able to dedicate our church on March 30, 1952. We are thankful to God and to our people at home for this beautiful new house of worship. We are now in a position to accommodate the children as well as the adults who come to hear and study the Word of God.

There have been many disappointments and discouragements during the past year, but in spite of it all we rejoice in knowing that souls have been added to Kingdom of God. On Christmas Day evening one ago we had our first baptism service, at which adult was baptized. Since then we have had three tism services, at which nine adults and eight chil have been baptized. Five adults have been confir in the Lutheran faith during the past year. Thu present we have a total adult membership of fif people.

Shizuoka

Lydia H

During this past year our new church was built with expanding facilities there has been a growt attendance, activities, and in young Christians wi to serve. Since summer, three young Christians joined our ranks as Sunday school teachers. Su school increased to a high average of 240, and during the summer months kept at about 100 aver We have had seven teachers but are adding one teacher with the new year because we are going t an all-boy class to see if we can pep up the boys' att ance.

Fuji

Norman

I made my first visit to Fuji on January 4, 1952. T after frequent trips were made, with the objectiv finding suitable property for a residence and a chu Fuji has a population of 23,000. Its industries inc two very large paper mills and many small facto shops, and businesses. The town officials were frie to our coming. Mr. Endo, the mayor, and Mr. Torii

Missionary residence in Numazu. Work is now being done to beautify the yard.

First Sunday service in Numazu, November 30, 1952

istant, were helpful to us in many ways. A contract the purchase of a piece of land located in Kajima-, Fuji, lying a short distance from the new Tokaido ghway and adjacent to a projected highway to Fuji-maya was signed on April 10.

The spiritual ministry of the Fuji area mission work gan on December 6, 1952. I had received the names d addresses of ten persons who had written letters response to the Lutheran Hour radio broadcast. On t day I visited Fuji, Tagonoura, Sizukawa, and shiwara, contacting the homes of some of these per-ns. It is our expectation that, by the grace of God, s spiritual ministry which is our calling shall con-ue, and that we shall be permitted to preach and ch the Lord Jesus from our home in Fuji, beginning the New Year of 1953.

umazu

Conrad Aamodt

n November 6 we moved into our new house in umazu with thanksgiving in our hearts to God and e members of The Evangelical Lutheran Church in merica for this beautiful place in which to live. It is ly an earthly refuge in the midst of a foreign com-unity. Prior to our settling down in Numazu, we ed at Lake Yamanaka for six weeks and Shizuoka for o months.

Numazu is a beautiful seaport lying about eighty iles south of Tokyo. Our mission is situated in a good sidential area, and even though there are a number small churches in the city, there is a definite need r more, and this city will also serve as a good place reach out into the rural areas, many of them having churches.

On November 30, the first Sunday in Advent, we gan our first service. Twenty-nine people were pres-t. We also began a Sunday school for Middle School ys and girls. Forty-one enrolled that day and nine e following Sunday, fifty pupils in all. We are limit-g our Sunday school for two reasons—lack of room, nce we must meet in our house until the church is ilt, and lack of Christian teachers. Joseph Kawashima, ne of our two seminary students at the Seminary in okyo, is my efficient co-worker.

okyo

Olaf Hansen

he record of this year in Tokyo is a record of God's ithfulness and grace. He has been faithful, and we ank Him for the advance which gladdened His heart d encouraged ours. Some highlights of the year have en:

(1) Organization of the congregation on Pentecost nday with a charter membership of 31, including 18 baptism, 6 by confirmation, and 7 by transfer. A Church Council of 6 members was elected and has been meeting monthly.

(2) Two series of special evangelistic meetings: Spring series with Dr. Inadomi (4 evenings and Sunday a.m.) and fall series (3 evenings) with Pastor Tasaka. Attendance averaged 70 per service. Though there were no direct conversions, the spiritual life of the congregation was deepened and interest aroused in others.

(3) Eleven adult baptisms and six confirmations.

(4) Congregation assumed one month's salary of Pastor Kawashima while paying all local expenses. Total offerings, including Sunday school, were about $400.

(5) A committee of six—two from the congregation, two student workers, and two assigned missionaries—have developed plans for a new church building and student center. Pastor Stenberg assumed chairmanship of committee this fall. Construction will likely begin early part of 1953.

(6) As a result of Bible camp, a young people's society was inaugurated under the leadership of young people themselves. They meet twice a month.

(7) Seventeen Bible classes are being taught by missionaries in Tokyo. Noteworthy have been the classes begun in Tokiwadai and Komagome residences. Student workers have now assumed responsibility for this program in the fall.

Mission News

The following news item has been received in a letter from the Rev. W. Rindahl, South Africa:

"Dr. Johannes Astrup had a heart attack at Umkandla while attending his sister's seventieth birthday party. He had had some stomach trouble the night before, but drove to Umkandla in the morning with Lena and Marian. He did not feel well while there and lay down most of the time. In the afternoon he wanted to start for home, but the others thought he looked so poorly that they advised against it. He went to lie down again. He looked so bad that they sent for the local doctor. He said his heart was very weak and that he must stay very quiet for at least two weeks."

*

Recent news has been received from Taiwan in letters from Miss Marjorie Bly and Miss Clara Jones. Reports are that there are open doors of opportunity in every field and that the workers are too few to fill the possibilities. Miss Bly has special nursing work at the leprosarium and is doing evangelistic work among patients at hospitals, besides Bible classes for students. Miss Jones has Bible class work and has been offered more opportunities for radio work than she can handle. The recent political developments have not influenced the work to date, but a normal program is continuing in all sections of the island.

EDIT

Forw

SOM

This will be a "progress" (some of our readers may say "lack of progress") report on the merger negotiations between The Evangelical Lutheran Church and its sister bodies, the American Lutheran Church, the Lutheran Free Church, and the United Evangelical Lutheran Church.

Since we last wrote, developments have been these: The various church body presidents appointed sub-committees on Church Polity for their respective bodies. To represent the ELC, Dr. Aasgaard appointed Dr. J. R. Lavik, president of Luther Theological Seminary, Saskatoon, Sask., Canada; Dr. Alvin N. Rogness, pastor of First Lutheran Church, Sioux Falls, S. Dak.; and the editor of LUTHERAN HERALD.

After several months of work as separate sub-committees, the four groups met March 2-3 as a joint sub-committee. A report on Church Polity was prepared. The Joint Union Committee met in Chicago March 16-17 to consider this report. The purpose of this editorial is to discuss the work of the sub-committee on Church Polity and the decisions of the Joint Union Committee.

The ELC Committee on Church Polity took a somewhat restricted view of its mandate and confined itself to the preparation of a statement on the basic issues involved in church government: the nature of the congregation, its relationship to the church body, and so on. The ELC report stressed the need for preserving the autonomy of the congregation, and suggested, with that end in view, that the new Church be decentralized as much as possible, the districts being given as much authority as is consistent with effective administration, the over-all body as little.

The UELC prepared a very brief statement which merely outlined their present form of polity, one which is even more democratic, if possible, than ours. The LFC confined itself to a suggestion relating to its own possible place in the projected new Church. Its suggestion, or rather request, was that the LFC be received into the Church as a non-geographical conference or district which would conduct its own educational institutions and Home Missions, but which would otherwise be an integral part of the Church.

The ALC sub-committee took a very broad view of the mandate under which it was operating. It presented a detailed and comprehensive report which covered every aspect of church government. With a few exceptions, the recommendations of the sub-committee were that the new Church be simply an expansion and adaptation of the system under which the ALC is now operating.

The ALC report reveals this sister body to be the most highly centralized Lutheran body in America. District conventions have little authority. General conventions are very small—about 175 delegates. A "floor committee" type of convention is held, which means tha real discussion of pending business is conducted in floor committees before the Church can act through convention, which makes of the convention a h which does little more than formalize action alr taken in committee. Members of the floor commi are appointed by the president of the Church.

Supreme power seems to be vested in an Execu Committee and a Board of Trustees. Only a few time functionaries of the Church have real power, c ly the president, elected by the Church; and the dire of stewardship and finance who seems to combine functions of four of the top officials of the ELC: dire of stewardship, treasurer, executive secretary of Board of Trustees, and auditor. There is a full c plement of boards, much the same as ours, but seem to be rather subservient to the Executive C mittee and Board of Trustees.

With these four polity statements before them, the committee members sat down together March 2 an The committee's work was hampered by differing in pretations of the mandate given the committee. H ever, it was possible to agree on some of the gen principles involved, and these were formulated int report to the Joint Union Committee.

The Joint Union Committee spent two long da five sessions—discussing the report of its subcommi Several sections were "tentatively adopted," but it bec quite evident that there were deeply rooted differe of opinion on so many matters that it would be ne sary to have a great deal more study by a smaller gr before the larger group could make substantial progr The Joint Union Committee therefore decided to tinue its sub-committee, with certain changes, and a much more definite mandate. The name was chan to "Sub-committee on Church Polity and Organizati The various body presidents were empowered to m such changes in personnel as they deemed wise, an enlarge their respective delegations to not more t five.

Each synodical group of the sub-committee will its work as a unit, the intent being to work out a gested polity and organization for the projected Chu May 13-15, the entire sub-committee will meet in cago to begin collating their efforts. No doubt sev

?IALS

lot Fast

MERGER

uch meetings will be held throughout the summer and all. A meeting of the Joint Union Committee is scheduled for Oct. 13 and 14. It will discuss the report of the ubcommittee and re-refer it. The sub-committee will be iven almost two months to carry out whatever mandates it may receive from the Joint Union Committee nd will report to the parent body again Dec. 8 and 9. t that meeting, it should be possible to arrive at a final tatement on Church Polity and Organization to be tudied by the negotiating bodies and by them be acted pon at the conventions of 1954.

We have gone into such detail in telling of what has een happening because we would not want our readers o believe that developments are at a standstill, and ecause we are anxious to make it plain that the practical difficulties involved from now on are formidable. The truth is that two almost diametrically opposed views f Lutheran church polity are arrayed against one another. The Evangelical Lutheran Church, the Lutheran Free Church, and the United Evangelical Lutheran Church represent the most democratic, decentralized ype of church organization in American Lutheranism. The American Lutheran Church represents a decidedly entralized polity. Now these bodies are planning to nerge, and it will be necessary to prepare a church tructure which shall in some way bridge the gap between the two views current in the negotiating bodies.

If this matter of polity were one of "right" versus wrong," it would not be nearly so difficult to resolve t. Among Lutheran Christians, issues of right and wrong are settled by recourse to the Word of God and he Lutheran Confessions. But that is not the situation which confronts us at this point. The Bible does not rescribe church polity. Nor do the Lutheran Confesions. Neither, for that matter is there any consensus mong Lutherans. The scriptural principle is that all hings must be done "decently and in order." Lutheran ractise says, "Govern your Church as you will, just so hat you give free play for normal spiritual growth and fficient carrying out of the Great Commission of Christ." Since all the polities with which we are now ealing measure up on those counts, it is not a matter of ight" versus "wrong."

The simple truth is that *any polity is good if it works nd if it represents what the Church itself wants.* It is absolutely necessary that we shall all understand that. In it lies the area of present difficulty; but in it lies also the hope of ultimate agreement.

The question which the Joint Union Committee must answer is this: "How shall we be able to resolve our polity disagreements in such a manner that as little as possible of what is dear to each of us is sacrificed, and that each of us shall be able to make the greatest possible contribution to the new Church?" When that question has been adequately answered, the day of merger will have dawned.

Some of the members of the Joint Union Committee left the meeting unhappy and ill at ease. The differences loomed so large! While we do not share their pessimism, we do admit the difficulty of the situation. It is not a matter of stubbornness on either side. Take the position in which the representatives of the ELC find themselves. Over the long years, our Church has developed a certain form of organization. Under it, and blessed with great leaders, our Church has developed almost unbelievably. Our ways of doing things are dear to our people. These are our ways, and they work. Shall the men the Church has chosen to represent it in the merger negotiations now sacrifice and surrender a structure which has proved so satisfactory and workable? They feel that to do so would not be best for the new Church and would not represent the will of our Church. Understandably, they are reluctant to accept radical departures. And that is exactly how the ALC representatives feel—with equally good reason. It makes a difficult situation, to be sure.

But not a situation which cannot be solved. If this were a matter of doctrine or life, the situation might be truly hopeless. But it isn't. It is a practical matter, and practical problems can always be solved. In our opinion, a new church structure, acceptable to all the negotiating bodies, will gradually emerge. Better understanding of each other, more detailed knowledge of our respective structures, must come first. Then there will have to be a certain amount of "give" on one side or the other here, some compromise there. Finally, the polity and structure of the new Church will emerge.

Unless—and note this well—*unless* folks become impatient and force their union committees to do something foolish. That could easily happen. If people want merger tomorrow or the day after, there is going to be trouble and plenty of it. A hodgepodge church structure, slapped together in order to hasten merger, would be the harbinger of ceaseless trouble and inefficient operation of the Lord's work; it might even threaten the very life of the new Church. On the other hand, a church structure carefully arrived at through the joint efforts of consecrated, able men will give promise of a great new body which can really further the Kingdom of God.

And the Consequence

Harold B. Kildahl

THE FIRST SUNDAY AFTER EASTER
April 12, 1953
Text: John 20:19-31

Now it is done. The record has been read again. The impossible things of God have been declared from pulpits and lecterns around the world, and men's hearts have been gladdened by the tidings of angels—"He is risen."

But is that all? Just a historic fact, attested by eye witnesses and recorded by His friends? Just a messenger from the realms of glory passing on to doubting hearts the assurance that man failed; that God carried the day? Just this and nothing more—no consequences?

If that is all, if now the record closes and the chapter ends, and if as it is said in the stories of childhood, "they lived happily ever after," you and I still must go groping in the lives we live for all that has been promised.

Read the text. Did you? What do you see? Consequence—that's it, the consequence for us all. What a wonderful thing it was that He said to those who had been closest to Him—"Receive ye the Holy Ghost." He gave them the spirit of understanding, the spirit of power, the spirit of holiness, because they believed on Him. And the consequence of faith—the consequence to every man of faith, even in this day, is to receive the Holy Spirit by which faith is increased, love is enriched, power is deepened and enlarged, and holiness becomes the mark of day to day living. And the consequence? If Christ's resurrection does not thrill your soul and give you a buoyant hope of life eternal, you're groping, friend—you're groping in the life you live for all that has been promised.

Read the text again. Did you? What do you see? Consequence—that's it, consequence for us all. That which happened in the mind and soul of Thomas is the requirement to own Him Lord and God. Though your faith be weak, though you may waver between firm conviction and timid inquiry, it is impossible to stand before the record of the risen Christ without falling before Him to worship Him.

Read the text. Did you? What do you see? Peace—the peace of God, the peace that passeth all understanding—the peace which Christ the risen Savior gives to those who are close to Him. Such is the consequence of Easter—the Spirit of God, a firm faith, and peace of heart and conscience.

Easter? Not Easter alone; not just the record of how God won the day. Give us Easter, but give us Easter and the consequence—this is our great need. Amen.

Ministry of Music

Oscar R. Over

Choir directors, organists, and others concerned wi music in the Church: We want your names and a dresses to add to our incomplete mailing list at t Choral Union Headquarters, 4 Walden Place, Nort field, Minn. This will help us greatly in our efforts be of service, and we shall be glad to include you mailing materials of interest in solving local chur music problems. A new Choral Union bulletin, instance, is now ready for distribution. There will music news, lists, and other suggestions. This new pe odical, *Notes and Nuances,* invites your ideas a news items. . . . The annual choir dues should be pa by May 1. Remember, all choirs as members of t Choral Union share in an all-church ministry of mus This is our common privilege, our special evangeli outreach. All contributions are to be mailed to t treasurer, Mr. Harold Ulring, 5324 Chateau Place, M neapolis, Minn. . . . Dates for two special Choral Uni sponsored church music institutes have been fixe August 10-16, at Luther Seminary, Saskatoon, Canad and August 23-29, at Green Lake Bible Camp, Spic Minn. These institutes will provide a pleasant vacati with leadership training in all phases of church mu —how to conduct Sunday school song instruction, ganize and train the junior and senior choirs, play t organ for the services, improve congregational singi find good appropriate materials for all purposes, all a nominal cost. . . . The Arrowhead Circuit Cho Union reorganized at a special meeting in Dulu Minn., February 15. Mr. Paul Rude was elected pr dent. The day closed with a sacred song service at Zi Lutheran Church, O. M. Grimsby, pastor. . . . A mu emphasis day was celebrated in Lyle, Minn., pari S. V. Gjervik, pastor, on February 1. Music was f tured at the morning worship services; a massed cho clinic rehearsal followed in the afternoon, with a chu supper for all singers. The closing session in the e ning was a sacred concert, held in the public sch auditorium. . . . In these and similar events the sp of our church song and of those who produce it been progressively inspiring. . . . Shorter weekend mu institutes are being scheduled in a number of plac Madison Circuit at Colman, South Dakota, May 1 another one at Bottineau, North Dakota, on May 15- The summer months will again have leadership can and other conferences where the music of the Chu will be represented. . . . To all those who share in t mission we send our best wishes.

Meditations for the Family Altar

Joel Njus

TOWARD THE SECOND SUNDAY AFTER EASTER

The Epistle: I Peter 2:21-25

The Gospel: John 10:11-16

Monday, April 13
IT'S THAT SIMPLE

Read Acts 5:17-32

But Peter and the apostles answered, 'We must obey God rather than men.''

The orders the apostles had received from the council had been clear: "You are not to speak or teach at all in the name of Jesus." The orders from God were equally definite: "Go and stand in the temple and speak to the people all the words of this Life." This special message to the apostles by the angel at the time they were being persecuted for their preaching of Christ was given for a definite purpose. It was to establish that the missionary command remains valid in spite of what human authority may decree. What might have appeared to the disciples and us as a complicated situation was made very plain. As Christians, our final allegiance is to God. We need to remember that today. The solution to "difficult situations" is that simple. Obey God rather than men.

Dear God, help us to see difficult situations in terms of a simple choice to be obedient to Thy Word. Amen.

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Tuesday, April 14
BEGIN WHERE PEOPLE ARE

Read Acts 8:26-40

Then Philip opened his mouth, and beginning with this scripture he told him the good news of Jesus.

The Ethiopian was reading the book of Isaiah. And he found it difficult to understand. But he was interested in finding out what God's Word meant, welcomed Philip's appearance, and invited him into his carriage. He asks Philip, "About whom is the prophet speaking?" His question becomes the opportunity for Philip to tell him the good news about Jesus.

You will not always find people reading the Bible. But you will find many who want to understand what life is all about. Whenever a person is seeking to understand God's way of working in the world, is seeking to know the truth, you have a wonderful opportunity to answer his questions in terms of the good news of Jesus. But remember, you must begin where people are if you are to bring them to Christ.

Dear Jesus, may we use our opportunities to witness for Thee. Amen.

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Wednesday, April 15
CHRIST DIED FOR ALL

Read Acts 10:34-48

To him all the prophets bear witness that every one who believes in him receives forgiveness of sins through his name.

The apostles had broken the law by preaching Christ in Jerusalem. Now in Caesarea Peter breaks the religious laws of the Jews by entering the house of a Gentile. God had prepared Peter for this moment. And whatever hesitation Peter naturally might have felt in this unusual situation seems to vanish as he begins to tell them about Jesus. He comes to the very heart of his message when he says, "Everyone who believes in him receives forgiveness of sins." Peter might have said more, but God stops him right there. The Holy Spirit comes upon all who hear, and a second Pentecost takes place in a Gentile house. Peter's command that they be baptized shows that he has come to understand that God is no respecter of persons. In the midst of racial tensions, the Christian Church says, "Christ died for all."

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Thursday, April 16
ARE WE AFRAID?

Read Acts 22:1-30

"And he said to me, 'Depart; for I will send you far away to the Gentiles.' "

The hatred that was directed against Paul by his fellow Jews was not only because he was a Christian, but because he made the Jew and the Gentile equal before God. His statement that it was in the temple itself that God told him to go to the Gentiles with the message of salvation was more than they could stand. They had listened to his story so far. But the word, "Gentiles," was as a match to a keg of dynamite, and they cried, "Away with such a fellow from the earth! For he ought not to live."

The world is very tolerant with religious beliefs as long as they do not affect life. But let faith go into action in realms that challenge the evils existing in the social order or defy religious traditions, then emotions are set on fire and people go out to kill. The Church was an object of hate in Paul's time because it dared to be true to its Lord. How is it today?

Friday, April 17
NO PARTIALITY

Read Romans 2:1-11

For God shows no partiality.

The thought that God shows no partiality has direct application in terms of mission work. But truth has more than one side. The truth that all men are equal in the sight of God means first of all that all men are sinners. The cultured man who does not recognize God and the savage who bows down to a wooden idol are equal. A "moral" life does not necessarily mean that the heart is right with God. Sin is not merely a matter of outward acts, but a heart that is at enmity with God. God's judgment upon sin is without partiality.

All men have the same need. And to all men is offered the grace of God in Christ. As a free gift. Without partiality. Outside of Christ, all men are under equal judgment. In Christ, all men are under equal grace. All men are sinners, but in Christ those who believe are made saints.

Dear God, I thank Thee that Thy grace is for all, also for me a sinner. Amen.

Saturday, April 18
PAY ALL THEIR DUES

Read Romans 13:1-14

Pay all of them their dues, taxes to whom taxes are due, revenue to whom revenue is due, respect to whom respect is due, honor to whom honor is due.

To "obey God rather than men," does not mean that we as Christians are exempt from yielding obedience to earthly authorities. In the right exercise of their power to govern, the authorities are ministers of God. Law and order are part of God's plan for society.

We speak often of our officials as "servants of the people." Perhaps we lack sufficient emphasis upon the fact that they are "servants of God." When we remember they are God's servants for our good, we will be led to pray for them, respect them, help them, and cheerfully fulfill all our obligations as citizens of our country.

Dear God, we thank Thee for our country and our government. We acknowledge them as gifts from Thee. Bless, we pray Thee, the men and women in places of authority and keep them from all evil. Amen.

Boys' Work in the E.L.C.

Loren M. N
National Direc

PRO DEO ET PATRIA AWARDS DURING FEBRUARY

As in past years, an unusually large number of Pro Deo et Patria awards were presented in February to Boy Scouts who are members of ELC churches and church-sponsored scout troops. The majority of these were presented during special Scout Sunday Services on February 8.

Following is a list of Scouts who were recognized by their congregations with this award. Sincere congratulations to the Scouts, pastors, leaders, and parents who participated in the presentation ceremonies in each instance. It is our prayer that each Scout may continue faithful to God and Country!

Life Scout Earl Brown, Sunburst Lutheran, Sunburst, Montana, J. M. Hovland, pastor.

Eagle Scout John Larson, Olivet Lutheran, Fargo, N. Dak., M. M. Moe, pastor.

First Class Scout Paul Jacobson, Bay View Lutheran, Sturgeon Bay, Wis., Myron Medin, pastor.

Eagle Scout Peter Nelson, Zion Lutheran, Port Richmond, N. Y., L. P. Qualben, pastor.

Eagle Scout Dale Severson, Eagle Scout Roger Severson and Life Scout Keith Severson, Trinity Lutheran, Ottawa, Illinois, Harold Nelson, pastor.

First Class Scout Ronald Mitsch, Star Scout Richard Hagerman, Star Scout Roger Davidson and Life Scout Raymond Neetzel, Como Park Lutheran, St. Paul, Minn., O. E. Schmidt, pastor.

First Class Scout Stephen Coon and Star Scout John Nelson, First Lutheran, Barron, Wis., V. E. VanTassel, pastor.

Eagle Scout Lorens Brynestad, Central Lutheran, Winona, Minn., Lawrence Brynestad, pastor.

First Class Scout Kenneth Ofsthun, First Class Scout Richard Larson, First Class Scout Keith Scheltens and First Class Scout Arvine Hitland, Bethany Lutheran, Minot, N. Dak., A. H. Rogen, pastor.

Life Scout Richard Wilson and First Class Scout Dennis Underwood, Our Saviours Lutheran, Omaha, Nebraska, C. G. Lygre, pastor.

First Class Scout Kieth Sorbo, Trinity Lutheran, Bismarck, N. Dak., Opie Rindahl, pastor.

First Class Scout Ronald Talley, Emmanuel Lutheran, N. Hollywood, Cal., N. L. Hammer, pastor.

Star Scout Donald Rudrud, First Class Scout Ted Hollander, and First Class Scout Gary Herbranson, Central Lutheran, Van Nuys, Cal., Rudolph Ramse pastor.

Explorer Scout Bruce Hanson, Westwood Luther St. Louis Park., Minn., Norman Nielsen, pastor.

Star Scout Harold Nicholson, Zion Lutheran, App ton, Minn., P. B. Wold, pastor.

WINONA SCOUT HONORED

On Scout Sunday, February 8, Eagle Scout *Lore Brynestad* was presented with the Pro Deo et Pat award during worship services at Central Luther Church of Winona (Minn.). His father, Dr. Lawrer E. Brynestad, is the pastor and conducted the servi

The award was given by Edward O. Urness, deac of the congregation, after Scoutmaster Robert Thald had presented Scout Brynestad. Mrs. Lawrence Bry stad pinned on the medal.

An outstanding thesis, "A Brief History of Music the Lutheran Church," was submitted by Lorens as special project. The Lutheran Committee on Scouti has decided to reprint the paper in pamphlet form general distribution.

Lorens has advanced through all the ranks of Cu bing and Scouting, served in various positions of tro and camp leadership, and was selected as scout rep sentative from the Gamehaven Area Scout Council meet Governor Elmer Anderson during Boy Scout we festivities. He received his Eagle award at a Court Honor held at Central Lutheran in January.

We congratulate this fine young man on a splen record of service to his Church and to Scouting.

Here and There on the Christian Front

Edited by Raymond M. Olson

CATHOLICS WANT FAMILY SUBSIDIES

Government subsidies for families of three or more children were urged by the National Catholic Family Life Conference after hearing the plan proposed by the Rev. Francis J. Corley of the Institute of Social Order in St. Louis. The plan calls for monthly payments of $12 for the third child in every family, $10 for the fourth and $8 for the fifth and each succeeding child. Thus, a family of six would receive $38 monthly. "A country that can afford nine billion dollars a year on alcohol," the priest said "can certainly expend approximately two billion for the care of its children."

Father Corley anticipated that his plan would be called Socialism or Statism, but asserted that government subsidies for families was not a new idea. He said, "Since 1920, when the first comprehensive family allowance law was passed in Australia, the idea spread throughout most of the civilized world."

INSTRUCT UNMARRIED PERSONS

A five-week "preparation for life" course for unmarried persons will be initiated in Racine, Wisconsin, on April 13, under the auspices of local Lutheran churches. A number of pastors are requiring their confirmation classes to enroll. Topics will include "How Can I Tell If It's Love?" "Must I Follow the Crowd?" "Am I Ready for Marriage?" "Getting Married and Liking It," "The Prelude to Mixed Marriages," and "Christian Attitude Toward Sex."

Clergymen, educators, and a physician will conduct the junior section. The Rev. Albert Simone of the Wisconsin Lutheran Welfare Society, a former assistant in sociology at the University of Illinois, will moderate discussions in the senior section.

BIBLE DISTRIBUTION CALLED "BAD POLICY"

A Superior Court judge at Hackensack, N. J., has ruled that the Rutherford, N. J., board of education would violate no constitutional rights by distributing Gideon Bibles on a voluntary basis in the public schools. Judge J. Wallace Leydon added the observation that he considered it "bad policy" for a school board to authorize such distribution, however.

The Rutherford case, believed to be the first court test of the legality of Bible distribution in the public schools, aroused wide interest because of the Gideon's current drive to give Bibles to school children in many parts of the country. The distribution plan in the Rutherford schools, which called for Scriptures to be given to children whose parents signed a form requesting the Bible, was halted by a temporary injunction obtained by two Rutherford parents, a Catholic and a Jew. The Rutherford school superintendent, Dr. Guy L. Hilleboe, testified that the board of education had offered to dispense Catholic or Jewish Bibles as well as the Gideon Bibles, that no pressure had been put on children to return the consent slips, and that the Bibles had not been discussed in the schools.

FINLAND WEAK ON CHURCH ATTENDANCE

The attitude of the Finnish people to Christianity, and the Lutheran Church in particular, was investigated in that country last year by a "Gallup Poll" method. In 85% of those families which were interviewed, the parents had taught their children the evening prayer, and 63% of all parents had sent their children to Sunday school. The confirmation school was regarded as necessary and useful by 81% of those interviewed. On the other hand, only

PROTESTANT CHAPLAINS ARE KOREAN CASUALTIES

RNS Photo

These six American Protestant chaplains who served in Korea are listed as dead or missing in action by the office of Chief of Chaplains. They are left to right: Top row, Capts. Byron D. Lee of Nampa, Idaho, Church of the Nazarene, killed July, 1950; Kenneth C. Hyslop of Salisbury, Md., American Baptist, missing since Nov., 1950; and Samuel R. Simpson of Catlettsburg, Ky., Methodist, killed Nov., 1950. Bottom row, Capts. James W. Connor of Warren, Pa., Episcopalian, missing since Dec., 1950; Robert M. Crane of San Diego, Cal., Episcopalian, killed March, 1952; and Wayne H. Burdue of Olympia, Wash., Disciples of Christ, missing since Nov., 1950.

LWF PRESIDENT HONORED

NLC Photo

Bishop Hanns Lilje of Hannover, Germany, paid his first official visit as president of the Lutheran World Federation to the Federation's headquarters at Geneva, Switzerland, late in February. A reception given at the time was attended by representatives of Christian and secular international organizations, the authorities of the city of Geneva and the Republic of Geneva, and the consuls of the Protestant powers. In the photo, left to right, Dr. Carl E. Lund-Quist, executive secretary of the LWF; Bishop Lilje; and Dr. W. A. Visser 't Hooft, general secretary of the World Council of Churches.

22% had received Holy Communion during the past year. Broadcast services were listened to "pretty regularly" by 44% and "now and then" by 38%.

The foreign mission work of the Finnish Missionary Societies was supported by 69% of those answering. Regarding pastoral participation in political life, 62% said that participation in local government should be permitted but that membership in the national Diet was not desirable. A small majority approved ordination of women theologians.

The work of the Church was criticized more by men than by women. The men wanted the activities of the Church to be developed in more practical directions, to deal with everyday problems of modern man. The urban and industrial communities are less church-minded than rural districts, which is significant especially because a century ago Finland was counted 85% rural, while now it is only 33%.

FRENCH CATHOLICS CONDEMN ALCOHOLISM

Roman Catholics throughout France were called upon to wage a campaign against "the appalling havoc of alcoholism in our country" by the French Assembly of Cardinals and Archbishops. A statement by the French hierarchy said that all social classes in France are contaminated by excess drinking and expressed great concern that alcoholism is increasing among young girls and women "ignorant of the dangers they run."

Catholic Action groups, social organizations, the schools, and newspapers were urged to start educational programs on the evil effects of alcoholism. Catholic Action workers, in particular, were asked to have the courage to "organize a liberation from the domination of cocktails and other deadly drinks at social gatherings and family parties."

WORTHY OF NOTE . . .

Catholic Charities of the Diocese Brooklyn has notified the Queensb Council for Social Welfare that agencies in Queens will withdraw fi the Council if the membership o Planned Parenthood group is not celled. . . . A probe of "subversive fluences" in churches as well as in ernment and the schools has b urged by the Tulsa (Okla.) Republ Women's Club. . . . Some 23,000 pu are currently enrolled in 135 Jew day (parochial) schools in more t 50 American cities, which is the h est enrollment in the history of movement. The largest number Jewish day schools is located in N York, with New Jersey, Massa setts, Pennsylvania, and Connect following in that order. . . . An e to gain wider participation of wo in the work of the (Anglican) Ch of India, Pakistan, Burma, and Ce will be made this year, according t announcement by the Church's se tary for women's work. He sta "Now that Indian women are tak an active part in civic and state ac ties, often assuming positions of highest responsibility, the time is for the Church to mobilize In Christian women for the varied t of the Church."

SODA-SHOP EVANGELISM

RNS Photo

Two young people, enlisted as evangelists in a Protestant Youth Mission at Wilmin Delaware, talk religion to a teen-age prospect in a soda shop. They are Pat Werner and Larry Kirby (both facing camera). The Mission, aimed at reaching the "unchurc young people of the city and surrounding county, was planned by the Rev. Alva I. Cox of Chicago, director of Youth Evangelism for the National Council of Churches. Boys girls already affiliated with church groups were trained by adults as evangelists in campaign. The young evangelists discussed church affiliation with young people in sch clubs, at athletic games, and in ice cream parlors.

Schools and Colleges

Edited by the Division of Higher Education

NEWS NOTES

uther Theological Seminary, t. Paul, Minn.

he Seminary Choir returned recently om a very successful tour through outhern Minnesota, Iowa, Wisconsin, nd Illinois, as far as Chicago. The di- ector is student Leif Monson, and the ccompanying speaker on the tour was r. L. N. Field of the seminary facul- y. The money received from the tour ill be saved toward an organ for the eminary chapel.

*

The Dubuque, Iowa, Seminary Choir f the American Lutheran Church ere guests of the seminary Saturday fternoon, March 14. After coffee hour ponsored by our own Seminary Choir nd a tour of seminary buildings, the ubuque choir gave an evening con- ert at Hope Church, St. Paul (ALC). r. A. A. Jagnow is the director.

*

Complete and up to date equipment or tape recording, broadcasts, teach- ng, etc., have recently been added to he "tools" of the seminary. This, to- gether with a new and improved pub- ic address system, record player, and a grand piano, now make it possible for he seminary to do excellent work in he service of the Church. The semi- nary is grateful for the generosity and prayers that produced these gifts.

Concordia College

Remodeling and redecorating work at Concordia College is being carried out in various buildings on the campus, including South Hall, the student union, and Old Main.

Work being done on Old Main will give private offices to Mr. L. J. Ren- dahl, public relations director, and the Rev. T. C. Hanson, stewardship secre- ary. In the Student Union painting has been completed in the lounge and lunchroom, and work is now being done on the hallway which separates hem.

Ceilings in the lounge and hallways of South Hall have been lowered by the addition of blocks, and the walls of the lounge are to be paneled. Prof. Cy Running, head of the art depart- ment, is consultant on the project. Funds being collected by the North Dakota WMF as a memorial to Frida Bue Homnes will be used in the re- vamping of rooms in South and Grose halls.

St. Olaf College

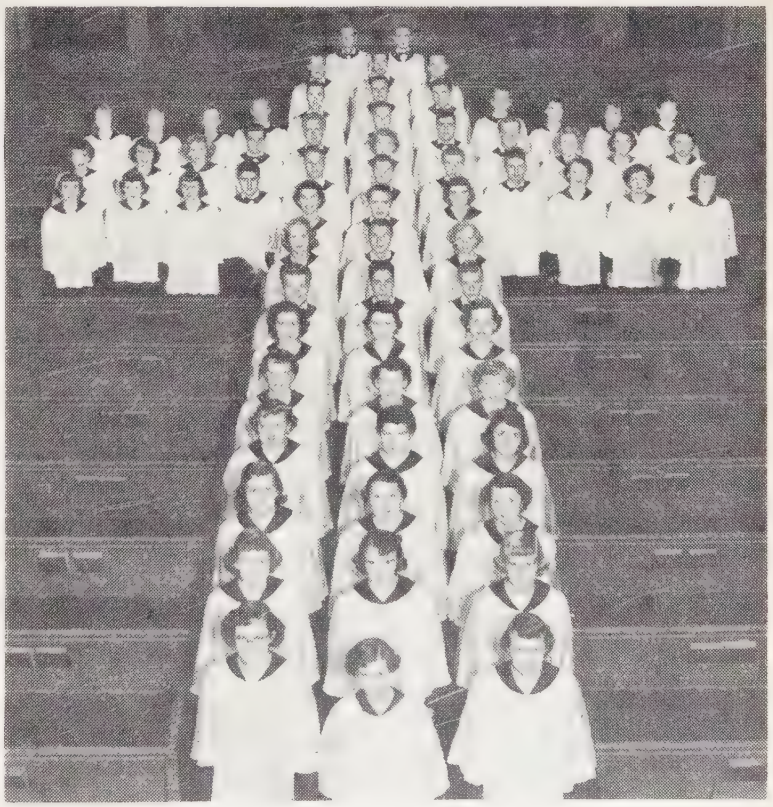
The St. Olaf Choir of Northfield, Minn., under the direction of Dr. Olaf Christiansen, is to be featured in a half-hour NBC broadcast at 10:30 p.m. (CST) on April 3.

Two changes of position have been announced by President C. M. Gran- skou. Mr. Philip Fjelstad, men's coun- selor, will move to the Placement Bu- reau as assistant director to handle teacher placement. He replaces Mark Slen, who will be studying on a Ful- bright grant next year. Mark Almli, basketball and frosh football coach, will take over the men's counselor du- ties and will be director of men's hous- ing. Fjelstad will also continue to serve as resident head of Ytterboe Hall.

*

Douglas Olson, Minneapolis, was elected president of the student body at the college. Other officers elected were: vice-president, George Hanson, Elmwood Park, Ill.; secretary, Jane Maland, Williston, N. Dak.; and treas- urer, Neil Kittleson, Frost, Minn.

WALDORF CHOIR COMPLETES ANNUAL TOUR



Pictured above is the Waldorf Choir, Forest City, Iowa, which has just recently completed its 34th annual tour. During 25 of those years Prof. Odvin Hagen has served as its director and has arranged or composed many of the numbers which the choir has presented. Mr. Hagen was graduated from St. Olaf College at Northfield and also studied at the Vandercook School of Music, the Chicago Musical College, and the Eastman School of Music.

Within the E.L.C.

PERSONS

The Rev. Theo Hokenstad, pastor emeritus of Our Saviour's Church, Bremerton, Wash., was on Feb. 17 given a check by the congregation's Brotherhood in recognition of services given the church during a recent vacancy.

The Rev. Leif T. Gulbrandsen, who during the war was pastor of the Norwegian Seamen's Church in Brooklyn, N. Y., became the pastor of Trinity Church in Flushing, N. Y., early in March.

The Rev. Irvin A. Suby, pastor of First Lutheran Church of Whitewater, Wis., will join the staff of First Evangelical Lutheran Church of Janesville, Wis., July 19, and will on that date be installed by District President Anderson.

The Rev. G. W. Lokensgard, pastor of Grace Church, Uniondale, N. Y., is teaching a course in distinctive Christian doctrines during the spring quarter at the Lutheran Bible Institute, Teaneck, N. J.

Dr. E. S. Hjortland, pastor of Central Church, Minneapolis, was the speaker at a Protestant preaching mission March 21-27 at Scott Air Force Base in Illinois.

The Rev. Erling A. Jacobson, chaplain stationed at Scott Air Force Base in Illinois, writes that he finds "fields white unto harvest" in his work. Among the four services which he conducts each week one is a Lutheran service every Sunday morning, with an enrolled membership of 120. On March 1 two adults were baptized, and a week later four were confirmed.

The Rev. Arthur Gronberg, pastor of Trinity Church, St. Albans, N. Y., has accepted a call to Our Saviour's Church, Muskegon, Mich. He will begin his pastorate there July 1.

The Rev. Curtis Jorstad, South St. Paul, Minn., will be installed May 10 in his new parish, Prince of Peace Church, Arlington, Texas.

The following seniors at Luther Theological Seminary, St. Paul, have accepted calls in the South Central District: Carl H. Brevik to Trinity Church, Linn Grove, Iowa; Norman Engebretson to Hanlontown, Iowa; Robert G. Beckstrand, to Winnebago Church near Lake Mills, Iowa; Vance R. Knutson to Elgin, Iowa; and Lyle H. Shaw to First Lutheran Church, Sioux Rapids, Iowa.

Dr. V. T. Jordahl, president of South Central District, is scheduled to dedicate the following churches: Our Saviour's remodeled church and parish house, Calamus, Iowa, July 19; Trinity Church and parish house, Ellsworth, Iowa, Sept. 20.

The Rev. C. H. Johnson, Emmetsburg, Iowa, was recently given by his parish a check covering the cost of a new automobile.

The Rev. J. F. Haugen, Cabri, Sask., has accepted a call to Ponoka, Alberta.

The Rev. W. H. Lindquist has resigned from his pastorate at Alamo, N. Dak.

The Rev. A. H. Rogen has resigned as pastor of the Bethany-Saron-Gethsemane parish, Minot, N. Dak., to spend a year in preparation for the institutional chaplaincy.

DISTRICTS

Eastern

Uniondale, N. Y. Grace Church, parish of the Rev. G. W. Lokensgard, held a series of pre-Lenten consecration services led by the Rev. C. O. Granlund, dean of the Lutheran Bible Institute, Teaneck, N. J. During Holy Week daily prayer services will be held at 9:00 a.m. On March 8 the Choral Union of the Long Island ELC churches gave a concert here. Director was the Rev. Paul Eid, who is taking clinical training in chaplaincy work at the Bellevue Hospital on Manhattan. The congregation will celebrate May 3 the fifth anniversary of its founding. It now has 700 members and almost 500 Sunday school pupils. Miss Marilyn Johnson is parish worker.

Menomonie, Wis. The Rev. Gerald Giving, editor of the ELC Sunday school papers, was guest speaker March 22 in two of the congregations of Dr. Morris Olson's parish, preaching in Calvary Church in the forenoon and addressing a parent-teacher meeting in Little Elk Creek Church in the afternoon. Mr. Giving was pastor of the North Menomonie parish 1939-43.

Portland, Maine. Recently a Portland daily gave as an extensive feature story a write-up about First Lutheran Church, as one of a series of articles about churches in Maine. The pastor of First Lutheran Church is the Rev. Herman E. Jorgensen, Jr.

Northern Minnesota

Blackduck, Minn. From the 17th the 22nd of March special meet were held in the parish of the Walter M. Holtan by the Rev. bjorn Hansen, Williams, Iowa.

South Central

Clear Lake, Iowa. The Sunday sc of Zion Church, parish of the Geo. Strum, is supporting as its sionary Miss Pearl Larson of the Su field. From the 22nd to the 26th March Mr. Philip Hanson of the theran Bible Institute faculty condu Bible conferences in Zion Church

Emmetsburg, Iowa. During Bethany Church, parish of the C. H. Johnson, received 22 fam into membership.

North Dakota

Tioga, N. Dak. First Luth Church in this enterprising oil b town is now a separate parish. A church and a new parsonage are t built. The pastor is the Rev. J. E Agrimson, formerly of Reeder.

South Dakota

Arlington, S. Dak. Trinity Ch in Arlington will May 1 sever pa ties with rural Lake Whitew Church. From the date mentioned Rev. E. J. Haanstad will serve Tr Church only.

Pacific

Everett, Wash. Members and d tors of church choirs in the N Puget Sound Circuit met Feb. 2 Our Saviour's Church. The Rev. O Haavik spoke on "The Contribu of the Choir to the Worship Serv Later panel discussions on the named took place. The gath closed with a rehearsal for the Cl Union concert scheduled to take in April.

Longview, Wash. Membership the Pocket Testament League in manuel Church, parish of the Re O. Larson, increased beyond the mark at a Luther League dinner 5. Guest speaker was the Rev. I Stime, dean of the Seattle Lut Bible Institute.

Tacoma, Wash. Sunday mor services at Bethlehem Church, p of the Rev. LaVerne Nelsen, ar corded by radio station KTNT are then broadcast from 12 to 1 It is the only Lutheran service b cast in Tacoma.

alifornia

Auburn, Calif. A Women's Missionry Federation for the new Sacramento ircuit was organized at a meeting eld by women from the circuit's four arishes Feb. 10 in Auburn. Among ie speakers was Mrs. Julius L. Han-en, president of the California District VMF. President of the new circuit or-anization is Mrs. H. J. Hauge of orth Sacramento.

Lafayette, Calif. Our Saviour's hurch, parish of the Rev. Luther Ber-en, had 157 accessions to its member-ip in 1952. The total membership is ow 457.

"LUTHERAN DEVOTIONS"

During the last two years pastors in orthwestern North Dakota and north-astern Montana have broadcast a pro-ram named "Lutheran Devotions" very weekday afternoon from 4:45 to :00 o'clock, over Station KGCX, Wil-ston, N. Dak.

THE ABIDING MEMORIAL FOUNDATION

Through the season of Lent, and es-ecially during Holy Week, we fol-owed our Savior step by step from the "Upper Room" to the Cross, where we ear, "It is finished." We sang:

"I gave, I gave My life for thee,
What hast thou given for Me?"

Giving our hearts to Him the long-ng grows to do something materially lso that might promote the cause for vhich He gave Himself. Setting aside certain amount for The Abiding Me-norial Foundation helps to promote he soul saving work of our Church nd at the same time provides for the donor a guaranteed income. The Church will pay the donor a good rate f interest on the gift during his, or er, lifetime, payable monthly, quarter-y, semi-annually, or annually.

For further information address:

THE ABIDING MEMORIAL FOUNDATION
The Evangelical Lutheran Church
25 South Fourth Street
Minneapolis 15, Minnesota
H. O. Shurson, Director
Alf W. Jorgenson, Asst. Director

OBITUARIES

Mrs. Andrew Monson

Mrs. Mary Morreim Monson, mem-er of Liberty Church, Minneapolis, Minn., died Feb. 11, in her 93rd year. The Rev. H. A. Peterson officiated at the funeral, Feb. 13. She was born April 16, 1860, near Albert Lea, Minn. In 1894 she married Andrew Monson. After living at Amboy, later at Lake Park and Mahnomen, Minnesota, they moved to Minneapolis in 1922. Mrs. Monson is survived by a son and a daughter, and by two sisters.

Mrs. Cornell O. Oleson

Mrs. Hilma Bartelson Oleson, for more than 35 years a member of State Line Church north of Estherville, Iowa, later a member of Estherville Church, died March 1. At the funeral in Estherville March 4 Pastors L. G. Hinderaker and R. A. Olsen spoke. Her son, the Rev. Chester A. Oleson of Bird Island, Minn., spoke for the family. Hilma Bartelson was born March 26, 1880, at Elliot, Illinois. In 1901 she married Cornell O. Oleson, who survives her together with three sons and nine grandchildren.

ANNOUNCEMENTS

South Puget Sound Circuit will meet April 21 at Central Church, Tacoma, Wash. **South Puget Sound Circuit WMF** the same day, also at Central Church, Tacoma.

Willamette Circuit WMF will meet April 24 at Silverton, Oregon.

Story City Circuit WMF will meet May 5 at Bergen Church, Roland, Ia. Speakers: the Rev. W. F. Hilker and Mrs. R. O. Storvick.

Texas Circuit YPLL will meet April 18-19 at First Lutheran Church, Waco, Texas.

Crosby Circuit YPLL and Choral Union will meet April 18-19 at Noonan, N. Dak.

Moorhead Circuit YPLL will meet April 18-19 at Trinity Church, Moorhead, Minn.

Spokane Circuit YPLL will meet April 17-19 at Central Church, Spokane, Wash.

North Puget Sound Circuit YPLL will meet April 10-12 at Central Church, Everett, Wash.

Havre Circuit YPLL will meet April 10-11 at Big Sandy, Montana.

Thief River Falls Circuit YPLL will meet April 18-19 at Roseau, Minn.

Park River Circuit WMF will meet May 1 at Osnabrock, N. Dak. Speaker: the Rev. Conrad Halvorson.

Vermillion Circuit LDR will meet April 19, 3:00 p.m., at Beresford, S. Dak.

Sioux Falls Circuit WMF will meet April 27 at Garretson, S. Dak., Speakers: the Rev. C. M. Hanson, Mrs. O. G. Malmin, and the Rev. C. Markus Svaren.

Lac qui Parle Circuit WMF will meet at Dawson, Minn., Sunday afternoon April 19. In the evening a joint circuit rally will take place.

Spokane Circuit WMF will meet April 21 at Coeur d'Alene, Idaho. Speaker: Mrs. Stanley Moris.

Vermillion Circuit WMF will meet April 24 at Hudson, S. Dak. Speaker: the Rev. C. M. Hanson.

Wanted: 35 choir gowns for Formosa mission field. Anyone having used choir gowns to be given away or to be sold at reasonable rates is asked to contact Lemmon Rural Lutheran Par-

BAPTISMAL SERVICE AT WASHINGTON CHURCH

Thirty-six children, most of them shown in the accompanying picture, were baptized at a morning service of Twin Harbors' Church, North Cove, Wash., March 8, by Dr. H. L. Foss, president of the Pacific District. The Sunday school, which now numbers 108 pupils and 11 teachers, meets in a former school house, which is also the meeting place for the congregation, after having been interiorly fitted out for worship. The work in Twin Harbors has since last September been in charge of J. Orville Mosbo, a student at Luther Theological Seminary, who is spending his intern year in this service.

ish, c/o the Rev. Paul Hanson, Box 68, Lemmon, S. Dak.

South Puget Sound Circuit WMF will meet April 21 at Central Church, Tacoma, Wash. Morning and afternoon sessions.

Watertown Circuit WMF will meet April 15 in Clark, S. Dak. Speaker: the Rev. C. M. Hanson.

South Puget Sound Circuit YPLL will meet April 24-25 at Bethlehem Church, Tacoma, Wash. Speakers: Pastors Norris Halvorson, F. W. Eide, Rob. Lutness, E. V. Stime, A. O. Wigdahl, Olaf Anderson, and LaVerne Nelsen.

The Placement Service

The purpose of the Placement Service is to assist in the locating of our people in communities served by the Lutheran Church. The Placement Service has not investigated the merits of the propositions advertised and assumes no responsibility in the matter. Send your ads and communications to The Placement Service of the E.L.C. New address: 303 Times Bldg., 57 S. 4th St., Minneapolis 1, Minnesota. (Refer to ad number in answering.)

FOR SALE

Farms

Very good half section for sale in well known Bardo settlement, central Alberta, Canada. Close to church, school, coal mines, oil district, and town. Excellent for grain and stock farming. 304-1A

317 acres for sale in Todd Co., Minn. Heavy soil, 70 acres field, balance in meadow and timber and pasture. Good modern buildings with a nice pine grove. School and Lutheran church within ½ miles. Electricity. Farm in good condition. Nearly all level fields. $3,000 down, easy terms. 304-2A

For sale—214 acre farm in Renville Co., Minn. Write for further information. 304-3A

For sale—160 acre improved farm with good soil, in Becker Co., Minn. Electricity, good set of buildings, pressure system, modern house, Lutheran community. Liberal terms. 304-4A

200 acre farm with good buildings. Excellent dairy farm in northern Minn. Located on good year round county road. ¾ mile from Lutheran church and public schools. 304-5A

For sale—290 acre dairy farm in Pierce Co., Wis. Full set of buildings, including two dwelling houses. Good roads, close to school and Lutheran church. Will sell whole farm or 215 acres of it. Immediate possession. 304-6A

80 acre farm for sale in Pierce Co., Wis. 60 acres under cultivation, rest pasture, some good hardwood timber. Fair buildings, strong Lutheran church. Selling because of age. Priced reasonable. 304-7A

80 acre farm, all equipped, for sale in central Wis. Nice line of personal property. $12,000. Must be seen to be appreciated. 304-8A

For sale—160 acre dairy farm. 60 acres cropland. 100,000 ft. of saw timber. Full set of buildings, pressure system in house. REA. Lutheran community. Only $5,000 down, rest on easy terms. West central Wisconsin. 304-9A

120 acre farm for sale in Rock Co., Wis. Must be sold to settle estate. Blacktop road. Complete set of buildings. Close to Lutheran church and school. 304-10A

Homes

For sale—Modern 2-apartment, 2-story home, and cherry orchard of about 500 ing trees in Larimer Co., Colorado. All in city limits, city of 6,800. School, ch business section within 6 blocks. Prefe sell furnished. Recent death forces sal pastor's widow. 304

Businesses

Income property—2-story apartment hl well-located in county seat town, southea S. Dak. Population over 5,000, predomi ly Lutheran. Apartment house in excelle pair, contains 12 rental units. Price $25 Excellent opportunity for man or couple ing to retire, but to continue some bu interest. 304

Dry-cleaning shop in southwestern M sota for sale. Fine Lutheran community. son for sale: Husband deceased. 304

For sale—grocery store lease, furniture tures, and business in southwestern Minn theran town of 2,000 population. Store remodeled, grosses $10,000 per month. sell because of ill health. 304

For sale—hardware business in north ern Minnesota town of over 1,600. May b with or without the building. 304

For sale—Electrical contracting and ance store in prosperous West Coast tow 35,000 population. Washington. Excellent ness in a fast growing community. R for selling: have other interest. Several theran churches and good schools incl junior college. 304

For sale—beauty shop. Fully equipped modern equipment in west central Minn town. Room for two operators. Low ren good location. Immediate possession. W consider renting with option to buy la 304

WANTED TO RENT

Would like a room or housekeeping for one elderly lady in Lutheran home to Lutheran church on Washington Stree Broadway N. E., Reserve, Montana. B references. 30

POSITIONS WANTED

Lutheran college girl desires positio the summer in Wisconsin. Prefer resort ress work. 304

Augsburg College student desires su work as worker in church. Either as org choir director, Bible school teacher, or workers' assistant. 304

Man with three years of junior officer experience and assistant cashier before desires to re-locate. 34 years of age, m with family. Will consider any location fer the west coast area. 30

1951 graduate of James Millikin Univ with Bachelor of Science degree desires tion for the 1953-54 school year. Either ing or administration or combination two. 30

HELP WANTED

Woman or girl wanted for general work and to help with cooking in south neapolis home. 3 children. Private roo bath. Good salary. 30

Wanted—Middle aged woman for keeping in a good, modern, motherless Lutheran preferred. Northern Minnesot 30

Wanted—Middle aged woman to hel for semi-invalid mother on modern farm in southeastern North Dakota. 30

Wanted—middle aged lady as house

Vacation School Publicity

POSTERS, POSTCARDS, DODGERS

Two-color eye-catching publicity items, all with same design.

No. 5310—Poster, 18x22 ..... **10c each**

No. 5311—Postcard ..... **85c a hundred**

No. 5311

OUTDOOR ANNOUNCEMENT BANNER

No. 5313. Tell everyone about the opening of Vacation school. Display this dignified, 3x8 foot banner on church or school. Comes with eyelets. **$5.50**

SOUVENIR TAG

No. 9253. A colorful tag for the first day of Vacation school. These will be worn proudly, and will help advertise the school among the other children.

25c a dozen; $1.50 a hundred

V.B.S. BUTTON

No. 7800. A colorful button for Vacation school students to wear.

30c a dozen; $2.25 a hundred

No. 9253

No. 7800

AUGSBURG PUBLISHING HOUSE • MINNEAPOLIS 15, MINNESOTA

PACIFIC LUTHERAN
THEOLOGICAL SEMINARY
THE LIBRARY

for father and 14 year old daughter in small town in western North Dakota. Modern home, wages open. 304-26F

Mature woman wanted for position as cottage mother in Children's Home located in Chicago suburban area. Good salary and living conditions. 304-27F

Wanted—2 middle-aged or younger experienced sales ladies. One specializing in piece goods and other general dry goods. For medium size department store in coast city of state of Washington. Owners active Lutheran church men. Good schools and working and living conditions. 304-28F

Wanted: Young Christian stenographer able to take shorthand and otherwise assist the office manager in a general dry goods store, state of Washington. No long experience needed. 304-29F

Wanted—young aggressive pharmacist. Must be licensed to practice in state of Washington. Work for high class, independently owned, two-pharmacist drugstores in medium size coast city in the west. Good pay and working conditions. Several Lutheran churches and good schools. 304-30G

Wanted—Men and women for janitor and maintenance work at Concordia College. Social Security and retirement benefits for permanent employees. 304-31G

Man wanted for chores and farm work on farm in northern Iowa. Write for further information. 304-32G

Wanted—Capable and consecrated youth worker and choir director for ELC congregation in Brooklyn, N. Y. Duties: direct 2 choirs; do visitation work; lead and assist in planning youth devotional programs, recreational activities and Christian service projects. Single man preferred because of housing and working conditions. Position must be filled by August 15. 304-33G

An experienced rural plumber able to install complete bath, kitchen, septic tank, and pressure systems wanted in southern Minnesota city. May begin work soon. No license needed. 304-34G

Wanted—man over 30 years old to work in Rexall Drug Store. Experience necessary. Registered or assistant pharmacist preferred. Jackson Co., Wisconsin. 304-35G

In Loving Remembrance

Memorial Wreaths—ELC

And I heard a voice from heaven saying, Write, Blessed are the dead who die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors; for their works follow with them. Revelation 14:13.

In loving remembrance of dear ones departed, the following gifts for the furtherance of the Kingdom of God have been given.

From March 9 through March 13, 1953

Baker, Anton, Flandreau, S. Dak., $5.
Allen, Peggy Mae, Sloan, Ia., $2.
Anderson, Anton F., East Ellsworth, Wis., $8.
Anderson, Louis, Superior, Wis., $33.
Amundson, Anton, Windom, Minn., $11.
Anderson, Mrs. Mathilda, Belgrade, Minn., $47.50.
Asbe, Anton A., Kanawha, Ia., $39.
Arsness, Dr. M. H., Superior, Wis., $10.
Artheld, E. T., Starkweather, N. Dak., $5.
Berg, P. L., Kenyon, Minn., $26.50.
Berkvam, Mrs. Helena, Spring Grove, Minn., $12.
Blanchar, Barbara Jean, Forest City, Ia., $5.
Bolstad, Agnes, Hayfield, Minn., $41.50.
Bolstad, David, Everett, Wash., $8.
Braahms, H. H., Owatonna, Minn., $21.
Brekke, Mrs. Mary, Bradley, S. Dak., $23.
Carlson, Betsey, Thorson, Mr. and Mrs. Ed, Fairdale, N. Dak., $10.
Carlson, Otto C., Benson, Minn., $74.
Clymer, Frank, Lytton, Ia., $5.
Dimick, Mrs. William, Madison, S. Dak., $23.
Egan, Mrs. Donald, Garretson, S. Dak., $4.
Emerson, John, Superior, Wis., $13.
Faldoe, Mrs. Marie, Oklee, Minn., $18.35.
Flateland, Ole K., Trail, Minn., $32.
Floberg, Mrs. Emma, Caledonia, N. Dak., $7.50.
Floe, A. C., Madison, S. Dak., $2.
Forsburg, Carl, DeSmet, S. Dak., $2.
Gehm, Helen, DeSmet, S. Dak., $2.
Gosewisch, Mrs. Walter, Lake Crystal, Minn., $11.50.
Grothum, Mrs. Hattie, Olson, Mrs. Ole C., Vining, Minn., $10.
Guenther, Fred, Superior, Wis., $20.
Haavig, Ole A., Forest City, Ia., $5.
Hale, Ernest D., Pierre, S. Dak., $3.
Halla, C., Clearbrook, Minn., $3.
Hamen, Henry, DeSmet, S. Dak., $2.
Hammer, Otto, Flandreau, S. Dak., $5.
Hanna, Howard, Forest City, Ia., $5.
Hanson, Mrs. Hans, Oldham, S. Dak., $32.50.
Hanson, Theodore, Gary, S. Dak., $14.
Haugen, Emil A., Fargo, N. Dak., $7.
Haugrud, H. M., Fargo, N. Dak., $2.
Helland, John, Hendrum, Minn., $39.
Hjelmstad, Peder C., Reynolds, N. Dak., $1.
Hogan, Edward, Superior, Wis., $9.
Horgen, Mrs. Anna, Chippewa Falls, Wis., $2.
Hoverson, Mrs. Anna, Barron, Wis., $38.
Hovey, Melvin, Mondovi, Wis., $21.
Hulteen, Mrs. O., Clearbrook, Minn., $3.
Jacobson, Arthur, Almont, N. Dak., $41.
Johnson, Herman A., Boyceville, Wis., $21.
Johnson (Landsverk), Johanas H., New Hampton, Ia., $10.
Johnson, Mrs. Severt, Bricelyn, Minn., $5.
Jones, Simon, Bradley, S. Dak., $28.50.
Jorgenson, Oscar, St. Paul, Minn., $5.
Knutson, Mrs. Ed, Dexter, Minn., $3.
Kruse, Fred, Estherville, Ia., $12.
Larson, Mrs. Bernt, Superior, Wis., $5.
Larson, Christian, Benson, Minn., $72.50.
Larson, Hans, East Ellsworth, Wis., $16.
Lein, Melvin, Arena, N. Dak., $45.
Lerfald, Mrs. Martha, Zumbrota, Minn., $10.
Loftus, Lars, Torquay, Sask., Can., $4.
Loveless, W. J., Hanlontown, Ia., $16.
Lunday, Dr. J. H., Fargo, N. Dak., $20.
Madison, Emil W., Fargo, N. Dak., $3.
Malland, Mrs. Thorwald, Viroqua, Wis., $27.
McKinney, George, Madison, S. Dak., $10.
Mehus, Mrs. Hilman, Leonard, N. Dak., $3.
Michaelson, Lena, Viroqua, Wis., $100.
Miner, Mrs. Charles, Spring Grove, Minn., $28.
Mortensen, Thorvold B., Newark, Ill., $11.50.
Myrah, Mrs. H. E., Story City, Ia., $18.
Nash, C. F., Holden, Alta., Can., $2.
Nelson, Emil, Wolf Point, Mont., $8.
Nelson, Mrs. John, Spring Valley, Wis., $5.
Nelson, Leslie, Wolf Point, Mont., $1.
Ness, Hans, Superior, Wis., $10.
Ness, Hilda, Erskine, Wis., $17.
Nygaard, Mrs. Emil, New Rockford, N. Dak., $3.
Oleson, Mrs. Cornell, Estherville, Ia., $213.50.
Olsen, Elmer, Superior, Wis., $67.
Olson, B. A., Badger, Ia., $25.
Olson, Emil, Maynard, Minn., $6.
Olson, Mrs. Martin, Kindred, N. Dak., $43.
Olson, Martinus, Borup, Minn., $4.
Olson, Mrs. Obed, Jackson, Minn., $11.
Olson, Mrs. Tom, Sherman, S. Dak., $2.50.
Pederson, Mrs. Mathea, Glenwood, Minn., $44.
Pederson, Mollie, Whitehall, Wis., $2.50.
Pederson, Rasmus, Sinai, S. Dak., $29.
Peterson, John, Oklee, Minn., $6.
Rainy, Mrs. Ella, Pierre, S. Dak., $4.50.
Rank, Henry, Spring Grove, Minn., $73.50.
Rasmus, Mrs. Andrew H., Chippewa Falls, Wis., $10.
Rasmussen, Walter C., Russell, Minn., $5.
Reed, Mr. and Mrs. Frank A., Pierre, S. Dak., $2.
Sallee, Robert, Superior, Wis., $6.
Sande, Mrs. Brita, Everson, Wash., $25.
Sanderson, Mrs. S., Newman Grove, Nebr., $3.
Satre, Melvin, Morris, Ill., $2.
Sellevold, Mrs. Jennie, Bradley, S. Dak., $39.
Severson, Martin, Madison, S. Dak., $3.
Severson, Sever, Gary, S. Dak., $17.
Sexe, Oscar L., Hills, Minn., $6.
Shields, George, Minot, N. Dak., $7.
Skogstad, George M., Whitehall, Wis., $75.
Sovela, Steven, Franklin, Minn., $9.
Spangler, Mrs. Julia Larson, Eagle Grove, Ia., $22.
Stalheim, Baby, DeSmet, S. Dak., $2.
Stockstad, Mrs. Anton, Milnor, N. Dak., $5.
Sunde, Albert, Thompson, Eddie T., Williams, Ia., $6.
Tenold, Mrs. Gudrun, Torquay, Sask., Can., $2.
Tenold, Gudrun, Torquay, Sask., Can., $5.
Thoen, Petra, Belgrade, Minn., $7.
Thompson, Mrs. N. B., Fergus Falls, Minn., $2.
Tolefson, Alma, Owatonna, Minn., $14.
Tollefson, Ole, Decorah, Ia., $6.50.
Tvedten, Ingrid, Fingal, N. Dak., $20.
Tveit, Olaf, Mahnomen, Minn., $3.
Twite, H. L., Claire City, S. Dak., $50.
Uhlbeck, Melvin, Muskegon Heights, Mich., $3.
Vinge, Axel, Torquay, Sask., Can., $11.
Walla, Mrs. Ludwig, Moorhead, Minn., $5.
Walstad, Olaf, LeRoy, Minn., $141.
Williams, L. B., Estherville, Ia., $15.
York, Mrs. Julia, Superior, Wis., $25.

N. H. NELSON, Treasurer

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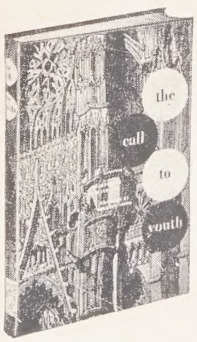

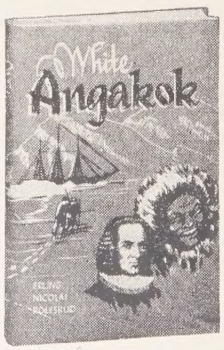

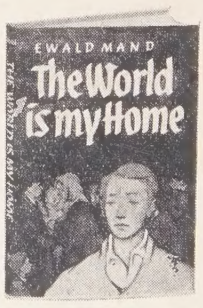

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